

Liberation of Humanity in the Context of Spatial Perspective and Its Path to Realization

Zhang He

Suzhou Vocational University Institute of Marxism, No. 106, Zhineng Avenue,
Suzhou, 215104, China
zhanghe6686@163.com

Abstract: In the Western philosophical perspective, Henri Lefebvre's book "The Production of Space" opened up a spatial dimension in philosophical research. Meanwhile, Karl Marx divided the development of human society into three stages: human dependence on other humans, human dependence on things, and the comprehensive liberation of humanity. Since ancient Greece, the understanding of nature and self has always been a central topic in philosophical research. By examining the three stages of human social development from a spatial perspective, it can initiate a new dimension for the study of human liberation issues.

Keywords: Production of Space; Human Liberation; Path to Realization

1. INTRODUCTION

1.1 Introduction to the Spatial Issue and Its Contemporary Expression

(1) 'The Emergence of the Spatial Issue: Space itself is an objective existence that predates human existence, with a natural and objective spatial realm existing long before humans appeared. Throughout the history of human development, space has always been present but often overlooked by people. This can be attributed to the taken-for-granted nature of our awareness of space. What is space? It is a question that may leave one clear in their understanding when others do not ask about it, but one becomes confused when others inquire. Human perception of the external world, including our perception of directions such as front and back, left and right, as well as our perception of distances like high and low, constitutes what can be referred to as spatial experience. Spatial experience is a common human trait and an innate perceptual category. Building upon the foundation of spatial experience, humans have developed abstract and speculative generalizations about space, known as spatial concepts. Spatial concepts did not exist from the beginning but emerged as human civilization advanced to a certain stage. Strictly speaking, the exploration of metaphysical categories related to spatial concepts began with the Presocratic philosophers in ancient Greece. The philosophical inquiries into concepts like atoms and void in ancient Greek philosophy can be seen as early investigations into spatial concepts. The exploration of spatial

issues from the perspective of production and daily life, in other words, the recognition of spatial attributes from a production standpoint, can be traced back to Henri Lefebvre. In his work "The Production of Space," Lefebvre delved into space from a production perspective, opening up a new dimension in spatial research (Biber et al., 2004). Henri Lefebvre's exploration of space can be seen as an attempt to use space to explain the complex relationships within modern society, emphasizing that space is a crucial component of social relations. Space is not only a historical concept but has also undergone significant transformation in modern society. "In Lefebvre's view, space is not merely a material existence; it is also a formal existence and a container for social relations. Space possesses its material attributes, but it is by no means a substance disconnected from humanity, human practices, and social relationships. On the contrary, it is precisely because people engage with space that space takes on meaning" (Bach, 2011). According to Lefebvre, we should consider spatial issues from three dimensions: material, mental, and social, rather than the traditional binary perspective of material and mental. He presented the threefold theory as follows: "For a long time, reflexive thought and philosophy have focused on binary relationships: dry and wet, large and small, finite and infinite – these were the classifications of the ancient Greek sages. This was followed by the concept of establishing the Western philosophical paradigm: subject-object, continuity-discontinuity, open-closed, and finally, the modern binary opposition model: signifier-signified, knowledge-non-knowledge, center-margin... Is there always a relationship between two elements in knowledge? We always have relationships involving three elements; there is always the presence of the Other." (Bayırbağ, 2022) Thus, Lefebvre built the theory of spatial trialectics around material, mental, and social dimensions. This triadic perspective enables a more comprehensive understanding of the complexities of space and its role in shaping modern society. Henri Lefebvre distinguished space into three modes: spatial practice, representational space, and representational spaces. Spatial practice refers to human activities such as production and daily life that take place within objective space. It is the perceptible aspect of space, rooted in tangible experiences. Spatial practice is the focus of traditional spatial research and represents the concrete, socially produced space that serves as the material foundation of spatial production (Huang & Zhen, 2023). Representational space involves the conceptualization of space by human subjects based on their perceptions of space. Unlike spatial practice, representational space focuses on the establishment of symbolic meanings, often related to social relations. Through the reconfiguration of production

relations and their associated relationships, representational space controls discourse, texts, mappings, and the world of speech. It falls within the realm of spatial knowledge and is closely associated with the mental dimension. The third mode, representational spaces, distinguishes itself from the traditional binary understanding of space (Huang, 2021). It encompasses both spatial practice and representational space, bridging the gap between the two. According to Lefebvre, "representational spaces are connected to the foundational aspects of social life as well as to art and imagination. They represent the spaces of "dwellers" and "users," spaces that are controlled and marginalized, existing as the "third space" present in all domains. These spaces coexist within the realms of both the mental and physical, embodying the struggle for freedom and liberation. "(Bayırbağ, 2023). Lefebvre's exploration of these spatial modes opened new perspectives for reevaluating the nature of space. This reevaluation of spatial attributes can be referred to as the "spatial issue." Stemming from this issue, further investigations into space have emerged, including historical, sociological, and urban perspectives, among others. Lefebvre's work has fundamentally reshaped the way we approach the study of space.

(2) Intrinsic Conditions for Achieving Human Liberation: Human liberation in the Marxist context refers to the comprehensive and free development of individuals. Marx said, "The essential characteristics of a species, its species-character, thus consists in the type of its life activity, and free conscious activity is man's species-character." (Burte & Lalitha, 2023) This can be seen as Marx's interpretation of human nature. In other words, the essential traits of humans lie in their ability to emancipate themselves from constraints, achieve the full development of their essential characteristics, and act according to their own will while understanding objective laws. Among these, freedom is a prerequisite, and comprehensiveness is the core (Li, 2021). Human development is realized on the basis of understanding and using objective laws. "Freedom does not consist in being independent from the laws of nature in illusion, but in knowing these laws so as to be able to systematically make them serve certain ends." As long as the objective necessity is recognized, people will no longer be slaves to nature, but can follow the objective necessity to play an active role, transform nature and transform society, and can make a difference to achieve the goal, which is freedom" (Aedo, 2023). Marx believed that the final and comprehensive emancipation of man must go through three steps, including political emancipation: freeing man from theological domination, establishing civil society; Economic emancipation, and the development of productive forces and the enrichment of the

means of production; The total liberation of man, there is the kingdom of necessity into the kingdom of freedom. Among them, political liberation is the premise, and economic liberation provides the material basis (Song, 2019). The logic that human liberation can only be realized through the development of productive forces is that productive forces not only represent the synthesis of an era's material production capacity and spiritual production capacity, but also have a direct impact on production relations. Material and spiritual productive forces have a direct impact on the spirit of The Times, culture, ideology and other factors that promote the all-round development of people. The essence of globalization is to realize a new leap in productivity through the spatial allocation of resources. Along with this process, the universal connection of human beings in the world is possible (Lu). From the perspective of personal development, the relationship between personal development and the transformation of world history is dialectical unity. Although globalization is driven by capital, that is to say, under the pattern of globalization, the development logic of capital still exists (Su & Pan, 2022). However, from the perspective of materialist development history, the continuous development of productive forces will inevitably break through the current capitalist production relations, and thus produce a new production relations to adapt to the continuous development of production capacity (QIAOMEI & Tonwimonrat, 2023). Human beings will realize their own liberation along with the development trend of productive forces. The transformation of history into world history is the development of the narrow regional individual into the world-historical individual. In the state of world history, society is a highly developed society, and man is also a man of world history, a truly universal man, who has fully developed his personality and ability, become an independent and free individual, completely rid himself of the state of alienation, and obtained liberation."(Aedo & Paulina, 2022).

2. MARX'S VISION OF HUMAN LIBERATION THEORY

According to the development of productive forces and the specific historical context, Marx divided the development of human society into three stages, namely, man's dependence on man, man's dependence on things and man's all-round development stage. The emancipation of man himself is the ultimate goal of Marx's emancipation theory (Qiu, 2019). Political and economic emancipation are subordinated to this goal. The so-called liberation of man is to realize the return of the essential power of

man, to liberate himself from the bondage of religious dream, feudal system and capitalist alienation, and to realize the free and all-round development of man. Marx's theory of three stages of human emancipation has historical universality, that is, no matter in which country, people may experience different social forms, but human development is carried out in accordance with these three stages. Natural emancipation and economic emancipation are historical facts that have already taken place, and the third stage, although not yet realized, is the trend of historical development. The first two stages are the premise and basis of the third stage, the third stage is the inevitable direction of the first two stages, and only in the third stage, that is, the stage of free association, can truly and completely achieve political and economic liberation (YANIK, 2014). The realization of human liberation requires not only abundant material resources, but also universal communication of the proletariat in the world. The production of material materials needs the support of continuous development of production forces, and the worldwide communication is the development of spatial globalization. At present, the rational allocation of space has a direct role in promoting the development of productivity, and globalization is a necessary means to realize the allocation of resources on a global scale. Therefore, both of them are direct representations of spatial patterns. Lefebvre's theory of space production considers the spatial pattern from the perspective of production, but since the emergence of human beings, space has been closely related to human beings and has influenced their development. Therefore, according to the clues of history, research on the development pattern of space from multiple dimensions, verify the specific representation of space in different historical stages and its impact on human beings at that time, and explore the internal logic of space development, which can provide effective reference for us to predict the future development of space and to what extent it can help human beings realize their own liberation.

3. EXPLORE THE PATH OF PROMOTING HUMAN LIBERATION THROUGH SPACE CONSTRUCTION

Space has a natural relationship with people, and when we say a person, nature also includes the space he is in. It is impossible to imagine the existence of people who do not occupy space. Space development and human development should be said to be interwoven. The development of human's understanding of natural laws will inevitably improve the ability

to transform natural space. The emergence and development of cities and towns is a typical embodiment. The development of urbanization process and the close connection between regions provide more space for human development. Therefore, the two can be said to be the premise of each other and influence each other. The intrinsic relationship between space and human liberation is mainly reflected in two aspects: first, the allocation of space resources enhances the development of productive forces; second, the globalization of space contributes to the realization of people's worldwide communication.

(1) Promote the development of productive forces by space production: Productivity refers to the ability of human beings to create material and spiritual wealth. The development of productive forces provides the material basis for human development and is an inevitable condition for human development itself. Productive forces also reflect the ability of human beings to recognize laws and use laws to develop themselves. In the process of human development, the productive forces continue to develop and improve, but their internal motivation is quite different. According to Lefebvre, human history can be divided into three overlapping and continuing eras: the agricultural age, the industrial Age, and the urbanization age (Kleibert, 2018). The material shape of human productive forces in the agricultural period is only a limited transformation on the basis of objective nature, and its production relations are manifested as community organization based on patriarchal relations. From the perspective of the whole history of human development, such relations of production represent a relatively low level of productivity. Although the agricultural society had the separation of handicrafts and agriculture, handicrafts in this period showed the guild system of mentoring relationship, and the production tools were mainly hand tools. Therefore, the development of productivity in the agricultural period maintained a low development level. The bourgeois relations brought about by the Industrial Revolution had played a very revolutionary role in history. From the perspective of productivity development, it destroyed the shackles of the agricultural period and liberated the development of productive forces. "The bourgeoisie has destroyed all feudal, patriarchal and idyllic relations where it has gained domination... It submerges the sacred flares of religious piety, chivalrous zeal, and civic sadness in the icy waters of egoistic intentions." "The productive forces created by the bourgeoisie in its less than a hundred years of bourgeois rule are greater and greater than all the productive forces created in all previous generations. The conquest of natural forces, the adoption of machinery, the application of chemistry to

industry and agriculture, the movement of steamships, the passage of railways, the adoption of the telegraph, the reclamation of whole continents, the travel of rivers, as if by magic called out of the earth a great population." The second impetus given by the bourgeoisie to the development of the productive forces is the transformation of the relations of production, the replacement of the rigid patriarchal relations of production of the agricultural age by new and dynamic ones. In the age of capitalism, "all fixed and rigid relations, with their corresponding revered ideas and opinions, are eliminated, all newly formed relations become obsolete before they are fixed, everything that is hierarchical and fixed disappears, everything that is sacred is desecrated." In its place came free competition and the social and political systems corresponding to it, the economic and political domination of the bourgeoisie (Doucette & Park, 2018). In terms of material appearance, the machines of the industrial age produced machine-rich material products, and at the same time, in order to open the sales market, the capital running around the world also led to the development of the transportation industry and promoted the formation of the world market. "Big industry established a world market prepared by the discovery of America. The world market has greatly expanded commerce, navigation and land transportation. This development, in turn, promotes the expansion of industry, and at the same time, with the expansion of industry, commerce, navigation and railways, the bourgeoisie develops to the same extent and increases its capital." It can be said that the capitalism prompted by the industrial revolution in turn promoted the continuous development of productive forces. Since the beginning of modern times, the operation logic of capital has been universally proved in the world. The capitalist period is a necessary period in the course of human development. At present, capitalism still maintains the dominant position in the world, but its production logic has shifted from the past commodity production to spatial production, and the urbanization process is the typical embodiment of spatial production.

(2) Expand human development with space extension: The urbanization process is the product of capital development to a certain stage, and it is also the internal requirement of capital further development. Marx called "the bourgeoisie subjugation of the countryside to the domination of the cities." It has created vast cities, greatly increased the urban population over the rural population, and has thus lifted a large part of the population out of the benighted state of rural life. It makes the peasant nation subordinate to the bourgeois nation and the East subordinate to the West." There are some differences between the process of urbanization in the Marxist sense

and the current actual development. Marx mainly analyzes the development of cities from the perspective of capital development. The main goal of urbanization process is to expand the sales market, and the ultimate goal is to promote the development of capital. The city in today's sense is no longer just seen as a place for the sale of goods, but as a sum of social relations. The space compression under the trend of globalization mainly reflects the rapid information exchange. The main achievement of the information revolution is to rely on the Internet to realize the rapid dissemination of information. This kind of communication makes the world become a "global village", and the speed of information transmission and technology transmission between regions is increased. Therefore, the global economy is also called the era of information economy, and the convenience of information exchange promotes the improvement of productivity. The second is the change of transportation mode. The reason why the agricultural period and the industrial period are reflected in the regional development is mainly due to the backwardness of the mode of communication and the blockage of the communication channel. In the era of globalization, the development of transportation channels is diversified, and the transportation channels between different regions are more smooth, which makes the two regions that used to be closed to each other connect. The development of means of transport has shortened the practice of interregional connections and increased productivity in this way. Space allocation mainly refers to the rationalization of space resources. The typical manifestation of this approach is the change of urban layout. The city is the typical embodiment of the development and concentration of productive forces. The development of productive forces gives birth to the modern metropolis, and the urban layout changes the development level of productive forces. The Los Angeles School represented by Suja has made a detailed investigation of the modern metropolis, and found that the layout of the modern metropolis shows a strong function. Connected modes of production have been centralized in the city. In addition, the continuous expansion of cities into the countryside has increased the scope of capital operation, and in this sense has promoted the continuous development of productivity.

4. CONCLUSION

Space has two properties, one is the natural spatial property, and the other is the human existence. It should be said that space is never a separate

state of existence, space can only be called space because of the existence of human beings. Space itself also has its own objective attributes, and human beings can realize their own development by using these attributes. From the perspective of spatial development pattern, it has experienced three stages, and the performance pattern of space is not consistent between each stage due to the different historical stages and differences in productivity. However, no matter which period of the spatial pattern, and human development has a close relationship. The internal logic of spatial development to realize human development is connected with the promotion of productivity by the allocation of spatial resources. This promotion is not only the enrichment of material materials, but also the change of people's living conditions. The most significant material appearance is the process of urbanization. Although the development of productive forces and the emergence of modern metropolises are carried out under the operation logic of capital, they also provide possibilities for the better development of human beings. Another boost to human development is the realization of worldwide connectivity. The most significant manifestation of this worldwide connectivity is the development of globalization. The information revolution and the transformation of means of transportation have made globalization possible. From the perspective of the world today, the earth is described as a "global village", where people from different regions have realized direct communication. This kind of compression of time and space has created conditions for people to eliminate exploitation in the sense of Marx, create a community, and realize the free development of people

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